/40 cont./

115 [648] Nakilí is nearly 90 years old. He has deep scars on his head from the Paraguay War, and he tells me how he then, that is, 1865, fought as a youth of about 20 against the Paraguayan soldiers. Now he is a vigorous old man of tall, slender build, with a full head of hair in which only a few strands of gray are to be seen, with a white mustache and even a chin beard, with good incisors in his lower jaw and some molars, with narrow, sunken eyes in his rather long, nobly formed, yellow-brown face, with a pleasantly cool, dry hand, with holiday-like new and clean, bright-colored shirt, trousers, and gigantic straw hat, with a slow, but youthfully erect gait. He is very modest, but not without a sensitive feeling of self-reliance; he is extremely polite, tactfully reserved, and quietly cordial. His mental alertness and, above all, his readiness to help were demonstrated by the fact that he tried to answer exhaustively my most peculiar questions in every direction from seven in the morning to five o'clock in the afternoon; to be sure, after a few days he gave me an explanation which could be translated with "my head is far away," and which was said to mean "I have a headache."

622 361 643 178 Every village has its chief. Before the Paraguay War there were eight villages. A high chief stood over all. His family /Geschlecht/ has died out. "Would it not have been well to choose a new one?" I ask. -- "Yes," says Nalikí /sic/, "but no one ever thought of it."

595 611 602 604 The Tereno live in monogamy. The children belong to the kin group /Verwandtschaft/ of the father. The maternal relatives (1) are not without importance, however, for often the

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1. "My father's father," as well as "my mother's father," is called ootú; "my father's mother," as well as my mother's mother," ooté; "my father's brother," as well as "my mother's brother," lulú; "my father's sister," as well as "my mother's sister," õngó; "my father's brother's son," "my father's brother's daughter," "my

/405 cont./

592 Since most men have two wives and as a rule have children by
595 each one, the bedsteads have to be made very large. Most are
352 so large that six adult persons can sleep on them. If the fertility in a family hut is so great that the latter becomes too small, the youngest families build themselves small huts nearby or
353 establish a new family-house. The interior arrangement is the same in all the huts. The beds are set up in one or two rows.
415 Near the bed each family has its property in large nets or bags, either hung on a hut post or on a yntocoqui. In addition, one sees many earthenware dishes and calabashes here, in all sizes and shapes, which contain all sorts of things and in part stand on
411 the floor, in part are hung up. Some weaving frames, bows, arrows, lances, and guns complete the equipment.

122 Each village has a commander (subchief), and the whole
643 nation is ruled by a cacique, who has a commission as capitão
648 /captain, chief/ from the Brazilian government. This ruler of
643 all the Terenos received me in a very friendly manner, showed
123 me above all /406/ his commission and then a photograph of Emperor Pedro II, whom he called his amigo. His costume looked
292 very interesting. He had wound a chiripá around his bare legs, while the upper part of his body was stuffed into a worn-out military coat without any buttons. After I had sacrificed a few bottles of caña /rum/, he presented me with a fan for flies, and we took most cordial leave from each other.

291 The chief article of clothing of the Terenos is the chiripá, a rectangular piece of cloth which is wound around the loins. Both sexes wore this chiripá. Many men were clothed in shirts or trousers. I often saw young girls with bright-colored cotton
439 jackets on their bare bodies. They buy or barter for the last-
302 mentioned articles of clothing in Miranda. Young girls and women paint their faces with black paint, whereas the men decorate
312 their bodies with it only for festivals. Since the Rio de Miranda
439 has salt water, the Indian women provide fresh spring water for the place. Daily in Miranda, early in the morning, one sees